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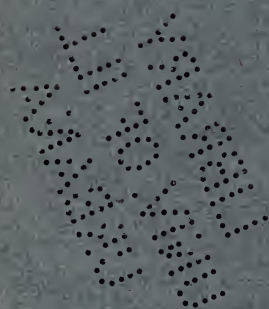
ALFRED THEOLOGICAL SEMINARY

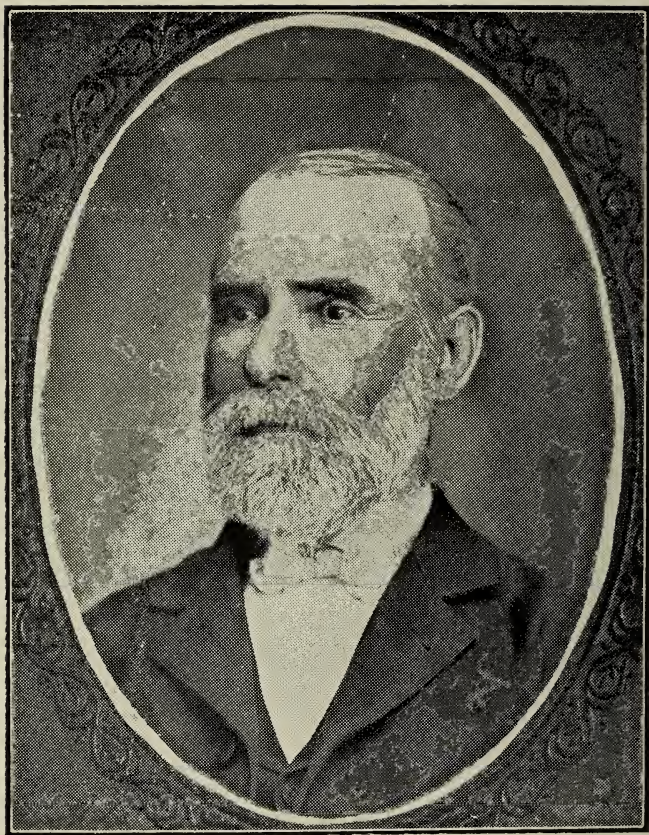
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Rev. Lucius Romain Swinney

ALFRED
THEOLOGICAL SEMINARY
AT
ALFRED UNIVERSITY

ALFRED, N. Y.

REV. LUCIUS ROMAIN SWINNEY was born near Shiloh, N. J., December 23, 1837, and died at DeRuyter, N. Y., March 23, 1905. Several years of his early life were spent in study at Union Academy in Shiloh, N. J. It was during these years that he began the study of the Hebrew language under the direction of Prof. Wm. A. Rogers. His fondness for reading led him to reside for a time in New York City that he might have access to large libraries. After deciding to enter the Gospel ministry he attended Union Theological Seminary, and was graduated from that institution in 1869. From 1869 to 1877 he served as pastor of the Second Seventh-day Baptist Church of Alfred, N. Y. While performing the arduous duties of this pastorate he found time to help in the instruction of the theological students at Alfred. He was intimately connected with the revival of interest in theological instruction which found its expression in the establishment of the Theological Department as distinct from the collegiate work of Alfred University. In 1870 he was elected to the professorship of Hebrew and Cognate Languages, and held this position for six years. He was pastor at Lost Creek, W. Va., from 1877 to 1886, and at DeRuyter, N. Y., from 1886 to the end of his life.

Mr. Swinney was a man of deep convictions and tender sympathy. He was devoted to his work as a minister of the Gospel of Jesus Christ. He had great interest in the study of the Bible, and tried earnestly to inspire others with a zeal to know more of this sacred Book. He was for a number of years President of the Sabbath School Board of the Seventh-day Baptist General Conference, and was prominent in inter-denominational Bible School work. For this as well as for his teaching at Alfred he will long be remembered as a Biblical scholar.

ALFRED, NEW YORK

1908

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Instructor in the Principles of Evangelism and Per-
sonal Christian Work.

CALENDAR

First Semester 1907-1908

Registration, Entrance Examinations	Tuesday	Sept. 17
Instruction begins	Wednesday morning	Sept. 18
Election Day	Tuesday	Nov. 5
Thanksgiving Recess begins	Wednesday evening	Nov. 27
THANKSGIVING RECESS		
Instruction resumed	Monday morning	Dec. 2
Founders' Day	Thursday	Dec. 5
Holiday Recess begins	Friday evening	Dec. 20
HOLIDAY RECESS		
Instruction resumed	Monday morning	1908 Jan. 6
Semester Examinations begin	Monday	Jan. 20
Examinations end, Semester ends	Friday evening	Jan. 24
MID-YEAR RECESS		

Second Semester 1907-1908

Instruction begins	Monday morning	Jan. 27
Washington's Birthday	Sabbath-day	Feb. 22
Spring Recess begins	Thursday evening	Apr. 16
SPRING RECESS		
Instruction resumed	Tuesday morning	Apr. 21
Examinations begin	Tuesday	May 12
Examinations end	Friday	May 15
Commencement	Sunday	May 17

First Semester 1908-1909

Registration, Entrance Examinations	Tuesday	Sept. 15
Instruction begins	Wednesday	Sept. 16
Election Day	Tuesday	Nov. 3
Thanksgiving recess begins	Wednesday evening	Nov. 25
THANKSGIVING RECESS		
Instruction resumed	Monday morning	Nov. 30
Founders' Day	Sabbath-day	Dec. 5
Holiday Recess begins	Friday evening	Dec. 18
HOLIDAY RECESS		
Instruction resumed	Monday morning	1909 Jan. 4
Semester Examinations begin	Monday	Jan. 25
Examinations end, Semester ends	Friday	Jan. 29
MID-YEAR RECESS		

Second Semester 1908-1909

Instruction begins	Tuesday morning	Feb. 1
Washington's Birthday	Monday	Feb. 22
Spring Recess begins	Thursday evening	Apr. 8
SPRING RECESS		
Instruction resumed	Tuesday morning	Apr. 13
Examinations begin	Tuesday morning	May 11
Examinations end	Friday	May 14
Commencement	Sunday	May 16

HISTORICAL SKETCH

As the result of many years of longing for a means of thorough training for candidates for the Christian ministry, the Seventh-day Baptist Education Society was organized at Leonardsville, N. Y., Sept. 8, 1855, for the purpose of establishing "as soon as practicable," "a Literary Institution and Theological Seminary." Alfred Academy in its early years did much in the direction of preparing young men for the work of the Gospel ministry, and when it grew into a college it was chartered as a University in order that it might include a theological seminary. The Theological Department of Alfred University was informally organized in 1861, four years after the University charter was obtained, and instruction begun by President Jonathan Allen, D. D., LL. D. Until 1870 the work in theology was usually carried on in connection with the collegiate work of Alfred University.

At the beginning of the spring term in 1871, the Theological Department was organized with a separate faculty. From 1871 until his death in 1893, the Rev. Thomas R. Williams, D. D., had the leading part in the work of instruction in theology, and devoted his life to the aid of young men preparing for the Gospel ministry. The Revs. N. V. Hull, D. D., and D. E. Maxson, D. D., and others contributed much to this work.

At the meeting of the Education Society at Nortonville, Kansas, in 1892, a movement was set on foot to increase the endowment of the Theological Department and to add to the number of the resident professors. The recent advance in this department of work is due in great

measure to the revival of interest in theological education at the meeting of the Education Society in Adams Centre in 1900. This interest was especially manifest during the session of the General Conference at Alfred in 1901. More than ten thousand dollars were added to the Endowment Funds, thus supplementing the generous contributions made during the year for the temporary needs.

In the fall of 1901 the Theological Department was re-organized as Alfred Theological Seminary with a separate and enlarged faculty; and a building was set apart by the Trustees of Alfred University for the use of the Seminary.

ADMISSION AND REQUIREMENTS

The calling of the Christian minister is to preach truths relating to God, the Supreme Being; to the Bible, the greatest of all books; and to man, the child of God. He must be a defender of the Christian faith before honest doubt, and against all forms of prejudice and attack. The greatest strength and purity of character and conduct, and the broadest and most thorough education are therefore needed. It is our desire and purpose to present the best ideals, and to keep the work up to the highest possible standard of excellence.

But there are fields for noble service outside the educated ministry; and the Seminary offers, it is believed, an opportunity to become increasingly useful in the Bible School, the prayer meeting, lay evangelism, and in many other forms of service required of the Christian and the citizen.

Although established especially for the training of men for the Seventh-day Baptist ministry, the Seminary is open on equal terms to men and women of all Christian denominations.

Students must present a certificate of Christian church-membership; and, if intending to preach, a certificate of approval from the church or other proper body.

Candidates for a degree must be college graduates and able to read the Greek New Testament. Other candidates for graduation without degree must have completed a college preparatory course, and possess a knowledge of Greek, history, rhetoric, psychology, logic, and ethics. Special students, wishing to become better prepared for Christian work, will be admitted upon furnishing satisfactory evidence that they are qualified to pursue the desired studies.

The Seminary offers a course of study covering four years with an average of eleven or twelve hours of classroom work per week. The course may, however, be completed in three years by a student who can devote his whole time to the work and carry fifteen hours per week. Besides the class room work, papers, sermons, examinations, etc., are required.

The degree of Bachelor of Divinity will be conferred, and certificates given, upon the satisfactory completion of the required work.

The library, an indispensable work-shop, is well supplied with books and periodicals, and additions are being made every year.

In the immediate and surrounding communities there are many opportunities for personal, practical Christian work.

For further information address the Dean.

SEMINARY COURSE OF STUDY

	First Year		Second Year		Third Year		Fourth Year	
	1 Sem.	2 Sem.	1 Sem.	2 Sem.	1 Sem.	2 Sem.	1 Sem.	2 Sem.
Apologetics.....	.....	.....	.....	.....	.....	.....	.....	.....
Theological Introduction.....	2	.....	.....	.....	.....	.....	.....	.....
Christian Theology.....	.....	2	2	.....	.....	.....	.....	.....
New Testament.....	.....	.....	.....	.....	.....	.....	.....	.....
Old Testament Theology.....	.....	.....	.....	.....	2	2	.....	2
Pastoral Theology.....	.....	.....	.....	.....	.....	.....	.....	.....
Biblical Introduction.....	.....	.....	2	2	.....	.....	.....	.....
Hebrew.....	4	4	.....	.....	.....	.....	.....	.....
New Testament Exegesis.....	3	2	2	2	2	2	2	3
Old Testament Exegesis.....	.....	.....	2	2	.....	.....	.....	.....
Messianic Prophecy.....	.....	.....	.....	.....	2	.....	.....	.....
Church History.....	2	2	2	2	.....	.....	.....	.....
History of Missions.....	.....	.....	.....	.....	2	.....	.....	.....
Denominational History.....	.....	.....	.....	.....	.....	.....	.....	.....
Homiletics.....	.....	2	.....	2	.....	2	2	.....
Public Speaking.....	1	.....	1	.....	1	1	1	.....
Evangelism and Personal Work.....	.....	.....	1	.....	1	.....	.....	1



The Seminary Building

DEPARTMENTS OF INSTRUCTION

The number of class exercises per week is indicated at the close of each paragraph. "Three hours" means, for instance, that the course to which it refers has three class exercises per week for one-half year.

THEOLOGY

DEAN MAIN

For the completion of this course twenty-six semester hours are required. A semester "hour" stands for three hours of prescribed work each week for sixteen weeks, or half a school year. Twelve hundred and forty-eight hours of prescribed work, including class exercises, are the equivalent of twenty-six semester "hours." Four of the twenty-six hours are elective,

The student's work consists chiefly of assigned reading, the presentation of papers, and class discussion, the seminar method of teaching, for the most part, being followed.

I. THEOLOGICAL INTRODUCTION.—A study of the idea, sources, aim, methods, and contents of Theology. This is essential to a clear conception of the nature and value of its mutually related branches. The student surveys this broad field of inquiry and knowledge that he may the better understand with what spirit, purpose, and plans he should enter upon his work. Two hours.

II. BIBLICAL THEOLOGY.—A study of the books, persons, and events of the Old and New Testaments, to find their teachings concerning the universe, God, man, and their nature and relations, as these are unfolded in

the progressive revelation, history, doctrine, and life of the sacred scriptures.

1. Old Testament Theology. Four hours.

2. New Testament Theology. Four hours.

III. CHRISTIAN THEOLOGY.—A systematic study of the doctrine of God and the Christian life. God has manifested himself to men as Father, Son, and Holy Spirit, personal and perfect, the Creator, Sustainer, and Ruler of all things. He is self-revealed in the physical world, in reason, history, and experience. Special emphasis is given to His revelation of himself in the redemption of man unto righteousness of life, and in His advancing kingdom. Four hours.

IV. PASTORAL THEOLOGY.—A study of the work of pastor and church in the Bible School, home, and community, and in all forms of individual and of organized church life and activity, particular attention being given to the duty of Christians to a world of sin and sorrow, poverty and need, outside the church. A true Christian church must be a working church. The growth of believers in holiness, spiritual-mindedness, and likeness to Christ in service; the educational work of the church; evangelism; the moral and religious phases of social, industrial, and political conditions; existing pauperism, vice, and crime—these are matters of supreme concern to every minister of Jesus Christ. Four hours.

V. CHRISTIAN APOLOGETICS.—An inquiry into the direct and fundamental proofs of the Christian religion.

A study of existing intellectual, social, moral, and religious conditions that tend to make Christian faith difficult; a study of the nature, origin, and development of religious thought and feeling; of the rational grounds of our belief in God and our knowledge of Him; of the historical foundations of Christianity and its place and value in

the history of men; and a study of some of the great ethnic religions, in the belief that this will not only increase our appreciation of them, but strengthen the claim of the Christian religion to universality and finality, because of its manifest spiritual and ethical supremacy over all others. Four hours.

BIBLICAL LANGUAGES AND LITERATURE

PROFESSOR WHITFORD

A thorough understanding of the languages in which the several books of the Bible were written is at the foundation of all accurate exegesis, and is therefore indispensable to one who would make an independent study of the oracles of God. True Biblical exegesis is the ground work for all theology, systematic or practical. It is the aim of this department to discern between true and false interpretations of Scripture, and also to equip students to interpret the Scripture for themselves.

OLD TESTAMENT EXEGESIS

I. ELEMENTARY WORK.—Since students do not ordinarily come to the Seminary prepared in Hebrew as they are in Greek, one year is devoted to the study of the elements of the Hebrew language. The grammar of the language is studied in connection with the reading of the first eight chapters of Genesis by the inductive method. A part of the book of Joshua is read at sight. Four hours and four hours.

II. KINGS.—Passages from the Book of Kings are read with attention to matters of chronology and the purpose of the author in selection of material. The principles of Hebrew syntax are discussed. Two hours.

III. SAMUEL.—Passages from the Book of Samuel are read with attention to matters of textual and literary criticism as well as of grammar and syntax. Two hours.

IV. POETRY.—Several psalms and other short poems are read with attention to meter, parallelism, and other literary features. Two hours.

V. JOB.—Selected chapters from the Book of Job are studied with special attention to the great problem of the book. Two hours.

VI. PROPHECY.—Selected passages of Hebrew prophecy are read, for the most part from the Book of Isaiah. The aim and scope of Hebrew prophecy is considered. Two hours.

VII. LATER WRITINGS.—The Song of Songs and Book of Ruth are read in connection with a careful study of their literary character. One hour.

VIII. The Mesha inscription is deciphered and its meaning considered. A photographic copy of the original is used. A fragment of the Samaritan Pentateuch is deciphered with the use of a fac-simile copy. One hour.

Only four hours' work are required in this department after the first year. Course II or Course III must be included in the election.

MESSIANIC PROPHECY

The Messianic passages of the Old Testament are carefully examined. The various lines of development of the Messianic ideal are traced with the aid of a text-book. Two hours.

NEW TESTAMENT EXEGESIS

I. MATTHEW, MARK, AND LUKE.—Passages from the Synoptic Gospels are read in connection with a study of Gospel harmony and a reference to the Synoptic problem. Three hours.

II. JOHN.—The Gospel according to John is read. Attention is given to the structure of the book and its relation to the other Gospels. Two hours.

III. ACTS.—The book of Acts is read with attention to its teaching in regard to the founding of the Church and the circumstances that called forth the Epistles. Two hours.

IV. EPISTLES.—The longer Epistles are read entire. Attention is given to the circumstances of the writers and people addressed, and to the conditions that called for the letters. Galatians and other short Epistles, three hours. Romans, three hours; Corinthians, three hours; Hebrews, two hours.

BIBLICAL INTRODUCTION

This course embraces a general survey of the methods of Biblical study, including textual and literary criticism. Special attention is directed to the doctrine of inspiration by which through the power of the Holy Spirit the Bible differs from all other Scriptures. The origin and the purpose of the various books are considered together with some of the practical difficulties that arise in their interpretation. Four hours.

THE PRIESTLY ELEMENT IN THE OLD TESTAMENT

This is an English Bible course. The passages in the Old Testament that refer to worship are carefully examined, and the religious beliefs and practices of the different periods classified. The laws and usages concerning priests, places of worship, sacrifices, feasts, the Sabbath, etc., in different times are studied comparatively. The Books of Ezra, Nehemiah and Chronicles with large passages from the Pentateuch present the chief material. This course is elective, and may be substituted in place of certain work in the original languages. Four hours.

LANGUAGES COGNATE TO HEBREW

Elective work in Biblical Aramaic is offered to students prepared for this course. Selected passages from the Book of Daniel are read. Students are encouraged to study the Syriac language and to read the Syriac version of the Bible.

HOMILETICS

PROFESSOR WILCOX

This department is concerned with the minister as preacher and leader of public worship. Emphasis is laid upon effective preaching as the pre-eminent function of the minister. To preach well he must be skilful in selecting his texts and subjects, correct in his exegesis, wise in collecting and arranging his materials, and cultivated in his style and delivery of sermons. Inasmuch as preaching is an art, the course is designed to give the largest possible practice in the actual preparation of sermons. Practice in sermonic delivery is also undertaken so far as natural conditions can be secured. Great sermons of great preachers, past and present, are studied for appreciation of their elements of power, and for inspiration to modern preaching. The work of the class room is supplemented by wide reading of the best literature on the principles and practice of sermons—construction and delivery, and by private criticism of the students' own work. Six hours.

PUBLIC SPEAKING

PROFESSOR WILCOX

It is the purpose of this department to give a most thorough training of voice and body for the work of

preaching. The technical work comprises physical culture, voice culture, gesture, and platform deportment. Mannerisms peculiar to ministers as a class, and idiosyncracies of individual students are pointed out and corrected; and at the same time every effort is made to develop a clear, forceful, direct style that shall be easily adaptable to the message of the minister. The psychological principles involved in the management of audiences are discussed and practiced. Experience in speaking before the class and faculty brings ease, precision, and effectiveness in the use of voice and gesture. Reading is considered as an art and in its application to the vocal interpretation of the Scriptures and the reading of hymns. The Bible is studied with reference to the various types of literature which it contains. The general art principles, such as unity, principality, subordination, contrast, climax, and values, are shown to underlie the art of reading, and to be applicable to the reading of the Bible and hymns. Five hours.

CHURCH HISTORY

PROFESSOR WILCOX

The gospel minister should be well informed as to the main facts in the history of the Christian Church, but it is neither possible nor desirable to master the minor details of so vast a subject. A treatment which studiously refrains from burdening the mind with unnecessary matters leaves time to inform the student on those salient features of the history which are of living and permanent interest and value. Each event is studied both in its chronological and its causal connections. Lectures, recitations, special investigations, essays, daily reviews, and written and oral examinations are the modes of imparting instruction.

I. GENERAL CHURCH HISTORY.—This course of instruction begins with the preparation for Christianity in Græco-Roman civilization and in Jewish life and thought, and aims to find and arrange in natural order the great turning points in the history of the Christian Church; to discover, by following the development of the process, the principal divisions that have taken place; to state concisely the causes of these divisions and the environments that have favored their growth or decay; to fix the different stages of development by means of such dates as the importance of the subject-matter may show to be necessary. Eight hours.

II. CHRISTIAN MISSIONS.—The propagation and extension of Christianity throughout the world is of so great and practical interest as to call for special study. The great missionary movements of the Church, and its great missionaries, will be studied by means of a text-book and suggested reading and essays by the class. Two hours.

III. DENOMINATIONAL HISTORY.—No one will question that while every preacher should be well informed with reference to the origin and development of all branches of the Christian Church, he should be especially familiar with the origin and growth, the doctrines and practices, the heroism, the struggles and the achievements of his own particular denomination. This is especially true of Seventh-day Baptist preachers; for no body of Christians has a more inspiring history. No one can contemplate the struggles, the trials, the devotion and the endurance of the men and women of deep piety and marked ability and culture who, in the past centuries, stood like Gibraltar for the Sabbath and a whole Bible, without experiencing a thrill of admiration for them, an inspiration to greater love for so noble a cause, and a more ardent zeal for its defense. Four hours.

SACRED MUSIC

PROFESSOR ANNAS

It is the aim and object of this course to give the student a thorough knowledge of all rudiments necessary for the understanding of music for Divine worship.

The work takes up notation, tempo, meter, sight reading, choir leading and general training as well as a systematic study of the fundamentals used in the harmonic construction and composition of church music.

EVANGELISM AND PERSONAL WORK

REV. MR. RANDOLPH

This course aims to fill as useful a field in Christian work as that held by the clinic in the education of physicians. Each student will engage in private personal endeavor to win souls to Christ. Experiences will be discussed in class, conclusions systematized and recorded, Bible answers sought for every case, and Scripture passages acquired for immediate use on any occasion. The class will study carefully God's ways of training workers, the methods of Jesus, the Apostles and other Spirit-filled men in dealing with humanity. Three hours.

SPECIAL LECTURES

Arrangements are made from time to time for special lectures and addresses from qualified men and women upon such subjects as Biblical Literature, Principles and Methods of Christian Work, Sabbath Reform, Missions, Pastoral Experiences, the Nature and Place of Worship, Revivals, Laymen's Views, Social Problems, etc.

During the past two years lectures and addresses have been presented as follows:

Hon. George B. Carpenter, Ashaway, R. I.
Charles C. Chipman, Esq., New York City.

Rev. Alonzo G. Crofoot, Independence, N. Y.

*Rev. Samuel D. Davis, Jane Lew, W. Va.

Rev. Abram H. Lewis, Plainfield, N. J. (three lectures)

Rev. Benjamin F. Rogers, Alfred, N. Y.

Rev. L. D. Seager, Farina, Ill.

*Deceased.

A COURSE FOR CHRISTIAN WORKERS

A true Christian Church must be a working church, every member a worker. The growth of believers in spiritual-mindedness and in likeness to Christ in service, the Bible-school and the Educational work of the church, women's organizations and young people's movements, evangelism, the moral and religious aspects of social, commercial, and industrial conditions, existing pauperism, vice and crime, these are matters of supreme concern to every disciple of Christ.

This department has been established for the purpose of helping Christians to do better work in the church and the world, and is open without tuition to all who are qualified to make good use of its advantage.

The subjects relate to the Christian life, the Bible, religious education, sociology, ethics, and methods.

CORRESPONDENCE WORK

Correspondence work in the various braches of Theological science is offered to pastors and other Christian laborers who are prepared to fulfill conditions. The work consists mainly of prescribed reading, or of reading and the writing of papers. The corresponding student can cover exactly the same ground as that covered by the resident student, with the invaluable exceptions of class discussions and the benefits of associated Seminary life, for which there is no adequate substitute. For those who have had a theological course this correspondence department offers a good opportunity for review and advancement; to those who have taken no course in theology, it ought to be of still greater attraction and value. As far as is practicable and desired, the necessary books will be furnished by the Circulating Library of the Seminary.

Correspondence work in the English Bible is offered

in courses adapted to any that are interested in the careful study of the Scriptures. The work is accomplished through the use of direction sheets supplied by the American Institute of Sacred Literature. In addition to the directions for each day's study there are examination sheets for the work of each month. The student has the benefit of corrections and comments upon his work as represented by these papers, and may ask questions in regard to any matters which he does not understand to his satisfaction,

The courses are laid out to cover the period of a school year, nine months, and require twenty or thirty minutes' work daily.

Descriptive circulars will be furnished upon application.

Two New Testament courses are offered:

I. The Life of Christ.

II. The Founding of the Christian Church.

And two Old Testament courses:

III. The Foreshadowings of the Christ.

IV. The Work of the Old Testament Sages.

Correspondence work in Church History is offered to those who desire guidance in private research in this branch of historical study. Text books and reference books are recommended, and special suggestions given for each student. The Christian student of the Bible finds a vast field of instruction in the thought and action of Christians during the nineteen centuries of the Christian Era.

For further information address the Dean.

FINANCIAL AID

The Alfred Theological Seminary makes no charge for tuition, and is supported entirely by the gifts of generous friends and the income from endowments and trust funds. Although the permanent funds have been considerably increased, the income from these funds is not yet sufficient to pay the running expenses. There is need of about \$1500 annually to meet the demands. Those who are in earnest in the desire for the thorough education of our young men preparing for the ministry, will do well to consider this channel for their benevolence.

The Committee having this matter in charge is as follows :

C. C. Chipman, 220 Broadway, New York City.
Orra S. Rogers, Plainfield, N. J.
S. Whitford Maxson, Alfred, N. Y.
Pres. Boothe C. Davis, Alfred, N. Y.
Rev. Lester C. Randolph, Alfred, N. Y.
Rev. George W. Hills, Nortonville, Kan.
Rev. Mazzini G. Stillman, Walworth, Wis.
Prin. Benjamin R. Crandall, Idaho Falls, Idaho.

For those who desire to add to the permanent funds the following forms are suggested :

FORM OF BEQUEST

I give, devise and bequeath to the Seventh-day Baptist Educational Society of Alfred, N. Y., a body corporate and politic under the laws of the State of New York, the sum of

dollars, to be safely invested, and the net income to be used for expenses of the Alfred Theological Seminary.

FORM OF ENDOWMENT NOTE

On or before _____, I promise to pay to the order of
THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY,
to increase the Endowment Fund of the Alfred Theological Seminary
at Alfred, N. Y., _____ Dollars, with interest
payable annually at five per cent. per annum, with the privilege of
paying the principal in sums of ten dollars or more.



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